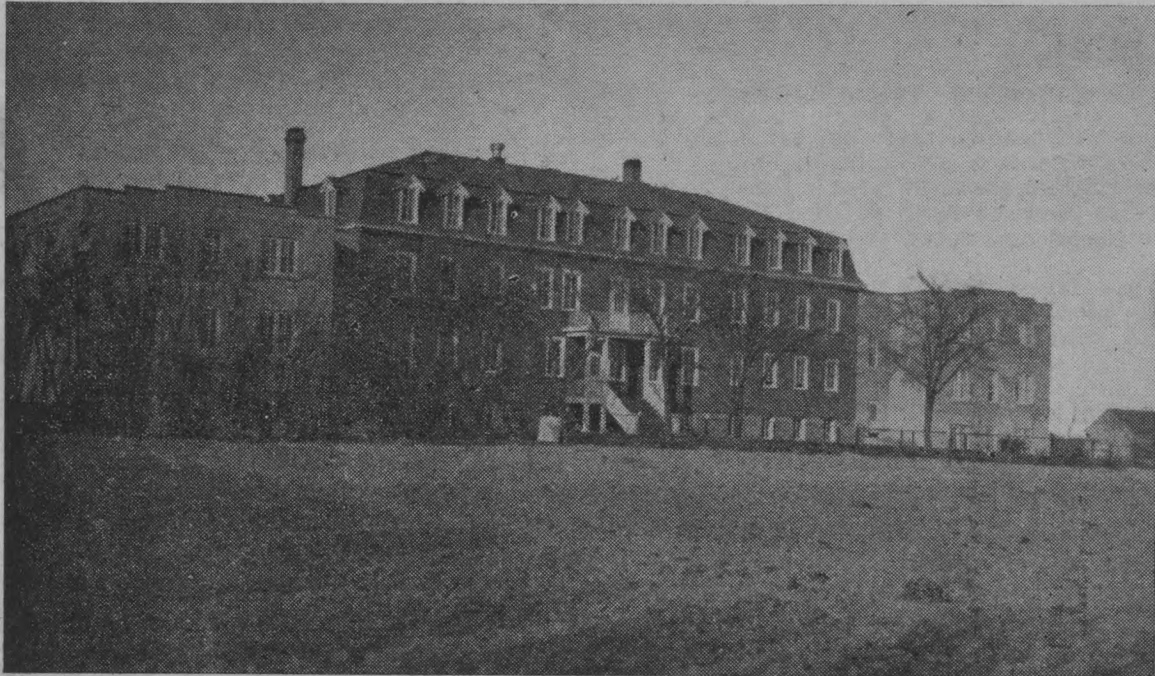


The Indian Missionary Record

VOL. 3. No. 1.

JANUARY, 1940.

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Sandy Bay Indian Industrial School which is located one hundred and fifty miles north-west of Winnipeg on the west shore of Lake Manitoba. The picture shows the school with the two new wings recently constructed.

TWO NEW HOSPITALS FOR INDIANS IN MANITOBA

A Winnipeg newspaper carries the following news item:

The Government of Canada is ever anxious to give to the Indian population of this country all the medical care it needs. The Indian Affairs Branch has recently bought the Dynevor Hospital, on the Red River, near Selkirk, Man., and will also build a new hospital on the Fisher River Agency, 100 miles north of Winnipeg.

The Indian Affairs Branch requires the help of 500 medical doctors and dentists, either on full or part time; it has several hospitals, and directs a clinical service in many health units. There are 118,000 Indians in Canada, living in 800 communities throughout the country, which receive free medical care and hospitalization through the Medical Services of the Indian Affairs Branch.

NAVAL HERO IS A CATHOLIC

LONDON. — Commodore Henry Harwood, commander of the "Exeter," flagship of the British squadron that overtook and drove the German pocket battleship "Graf Spee" into Montevideo harbor after an intensive sea battle off the coast of Uruguay,

has been knighted and promoted to the rank of Rear Admiral for his part in the exploit.

Rear Admiral Harwood is a fervent Catholic. He served in the World War and is 51 years of age.

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STRICKEN IN FAR NORTH

Airplane Comes to His Rescue.

On Nov. 30th, Pilot Catton, of Canadian Airways, was winging his way to a far northern missionary post, at Repulse Bay. On the Friday of the preceding week, reports had come over the radio from Father Buliard, O.M.I., that dangerous symptoms were developing as a result of the freezing of both hands of the priest on Nov. 8th. Realizing the dire need of help for the stricken priest, Father J. O. Plourde, O.M.I., General Superintendent of Indian Missions, made arrangements to dispatch a plane to bring Father Buliard to the Catholic Mission hospital at Chesterfield Inlet, 400 miles south of Repulse Bay. But, owing to impossible flying conditions, the plane, after many attempts, finally brought Fr. Buliard to the hospital on Dec. 8th, where he was placed under the care of Dr. J. Melling.

Fr. Buliard was a native of France, and arrived only recently at Repulse Bay, as a companion to Fr. Lacroix, O.M.I. He is 25 years old.
G. L.

The Indian Missionary Record

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REV. G. L. LAVIOLETTE, O.M.I., Editor.
Cum permissu superiorum.

Vol. 3. No. 1.

JANUARY, 1940.

EDITORIAL

OUR YOUTH: ITS PROBLEMS

It is a well-known fact that all modern movements and agencies are concentrating their efforts on the conquest of youth. As Archbishop Rummel of New Orleans writes: "He who controls the mind and interest of youth controls the future."

We are faced with a great struggle between two irreconcilable concepts of society: the one Christian, which has raised the world's civilization through the centuries to its present level, the other pagan, even anti-Christian, which seeks to build a new godless civilization on the ruins of the old. The destructive efforts of the latter seem to triumph in Russia, Germany, Mexico; the former has been recently victorious in Spain with the defeat of the Loyalists.

The atheistic propaganda is active throughout the world, and even our own country is not immune from its insidiously veiled propaganda. Even our Indian youth is struggling today between the two ideals: will it yield to the easy attractions that life offers or will it rise proudly and follow the white banner of true Christianity.

It is so easy to capitulate to ease and comfort, to seek pleasure first, to yield to every temptation. One would think that our social organization, with its sharply divided classes, ostracizes the Indians. However, every degree of social life offers equal attractions. The dangers are the same, more or less veiled; the opportunities present themselves as easily. It is as difficult to follow the narrow path whether one is a millionaire or a laborer.

Why cannot our youth dance, play, sing, recreate itself honestly? It is the duty of our youth to lead a clean life, that is to undertake to live a Christian life entirely in conformity with the principles and teachings of the Catholic religion. This means our youth must use the Sacraments, attend Mass regularly, practice virtue and obey the Commandments of God and of the Church. Our young men and young girls must study their religion so as to be able to defend their beliefs if necessary, and this can be attained by frequent reading of Catholic newspapers, pamphlets and books, also by participating in study clubs. Finally our young Catholics should organize wherever they are, and prepare themselves to the re-Christianizing of society by making their environment entirely Catholic in spirit, striving to be of good example to every one they come in contact with.

William James, the great philosopher, wrote: "As we become permanent drunkards by so many separate drinks, so we become saints in the moral, and authorities and experts in the practical and scientific spheres, by so many separate acts and hours of work." This winter season, with its longer hours of leisure should be a period of cultural progress and of intellectual formation for our youth.

Practical means of developing this new spirit are already available in many districts; the missionaries are only too eager to help the young men to a better understanding of their duties, to encourage them to lead a useful and industrious life. The work that is done in our schools must be continued afterwards, or else it would be lost entirely. Our young men must somehow find enough work to enable them to improve their living conditions, to improve their homes, to prepare for a fruitful and happy marriage. There are too many of them who simply have no interest whatsoever, no ambition of ever creating a home of their own, however modest it may be. And unless the social and economical condition of our young people improves, unless their homes become more attractive, unless social centers are organized to provide them with amusements, good reading, and uplifting social activities, it is well nigh impossible to expect any advancement and progress among our Indians.

Splendid efforts have been made in the past, new ideas and plans are being developed now, with great hopes of success. Let every one co-operate in striving to improve conditions and we will be surprised to see how much can be done. This cannot be accomplished overnight, only persistent, arduous efforts, new plans, renewed determination after each failure, will have to be put forth.

G. Laviolette, O.M.I.

INDIANS' FRIEND IS DEAD

Mrs. W. M. Graham, wife of the former Saskatchewan Indian Commissioner and one of the organizers of the world's Junior Red Cross, died suddenly last month at her home, 2320 Lorne street. Widely known in women's circles in Regina and throughout the province for her welfare work, particularly in regard to the Red Cross, Mrs. Graham was deeply interested in the prairie country and shared with her husband an interest in the welfare of the Indians among whom she worked for many years.

Mrs. Annie Helena Violette Graham was born at Sarnia, Ont., in 1868, daughter of Mr. and Mrs. J. H. Wood, and when a child she moved with her parents to Birtle, Manitoba.

It was at Birtle, on Dec. 10, 1890, that she married W. M. Graham, at that time a clerk in the Indian department, and with him throughout the years she shared an interest in work among the Indians.

Following their marriage, Mr. and Mrs. Graham moved to Cannington Manor, Sask., south of Moosomin, and in 1895 moved to Regina where they remained for two years until they moved to the File Hills reserve, where Mr. Graham was in charge for 21 years.

They returned to Regina in March, 1918, same year Mr. Graham was made Indian commissioner, a post from which he retired a few years ago, and had resided in the city since.

While Mrs. Graham lent her assistance freely to many causes in Regina, her chief interest was in work of the Red Cross and she had been a member of the provincial society since its organization previous to the Great War.

Many other organizations won the efforts of Mrs. Graham's untiring work. She was the first president of the Women's Canadian club and was a president of the Women's Art association and through her association with that organization was one of the prime movers in the placing of a monument at Fort Qu'Appelle, Sask., to commemorate signing of the Indian treaties.

(Regina Leader-Post.)

- IN THE FIELD -



New church of St. Francis of Assisi, Vogar, Manitoba, blessed by His Grace, Archbishop Sinnott. Right: Scene at blessing. The Rev. T. Archbold of the Dog Creek Indian Reserve who is charged with the Mission at Vogar is second on His Grace's left.

CAMPERVILLE, MAN.

Due to lack of space in our last issue, we were obliged to shorten the news-chronicle from Camperville, Man. We are completing it in this issue.

It's a Fact

I am still too small to make a long speech, I am only eight years old, but I can relate you a fact:

The floor was not yet finished at that time. One morning a big cat was drowned in the cistern. After a while an Indian who pulled her out said: "She was so glad to get out of there she started to run at once, full speed." Norbert Beaulieu. Gr. II.

Picture Show

Since our return to School, we had many picture shows including construction features of the Sandy Bay School and also the children of the School at play.

Every Sunday evening our Guardian gives us lessons in Catechism or lives of the Saints by means of film slides. He explains to us the illustrations which are kept impressed in the mind.

Once he organized a "Bingo game", wrapped up prizes in bundles which gave real fun to all. One contained a potato, others medals, pictures, cigarettes, pencils, pens, one even contained pieces of iron pipes. Alfred Beaulieu. Gr. IV.

School News

— Six Brothers came to our School to help in the construction. They installed the heating plant, boilers, and electricity all over the new and the old parts of the building.

Before their departure they gave a concert in the Girls' Hall. They played tricks and games of all kinds. It was most enjoyable. We were sorry to see them leave; we thanked them for making us happy.

— It is a duty to extend our heartfelt thanks to Rev. Sister Marie-du-St.-Esprit who stayed with us

for a few months, helping the Sisters who had a great deal of work. We were sorry she left too. She showed interest in our welfare.

Elsie Roulette, Gr. V.

— Our School Inspector, Mr. McKenzie came at the end of November. We were very anxious to greet him as we never saw him before. He was welcomed to our School for the first time. Rev. Sister Superior and our teachers showed him the Children's work in the line of class and manual work. He made very encouraging remarks to all.

Jane Malcolm, Gr. IV.

— We have been highly honoured by the visit of His Excellency Archbishop A. A. Sinnott, of Winnipeg, on November the 29th. His paternal attitude strikes at once and appeals to us. He visited the building in which he takes so great an interest both spiritually and materially. He then left us to go to Elphinstone and Shoal Lake.

Mr. Hoey, Superintendent of the Department of Indian Affairs also paid us a visit. He was accompanied by Rev. Father Provincial and Father Plourde.

Leonard Mousseau, Gr. V.

— On November 20th, the feast of Saint Felix de Valois, we celebrated the patronal feast of our kind Sister Superior. I offered her a Spiritual Bouquet on behalf of the children.

In order to reward our good conduct, Sister Superior organized a Bingo Game which is a great attraction for all. She gave prizes to the winners and candies to everybody.

Christina Manigens, Gr. VI.

FORT FRANCES

Fort Francis Mission Activities.

Sunday, Nov. 26. — A very interesting concert was given by the pupils of the school. Some members of our Columbus Club were also on the program. After the concert a lunch was served by our Knights of Columbus.

A regular meeting of the K. of C. Mission Club was held on Monday, Nov. 27, which ended with a lunch served by Bro. Joe Perreault.

Sunday, Dec. 3.—Father Principal sponsored a motion picture, in the basement of the church, under the auspices of the Trustees. It was a nice film and also very interesting.

Sunday, Dec. 10.—We had a basket social in our community hall, sponsored by the wardens of the church. The Ladies of St. Anne prepared the lunch. Before closing the entertainment, "Uncle" Tom Linklater made a wonderful speech in our own language, thanking the people for their kind co-operation.

A special meeting was called for the members of the Mission club and the trustees of the church, on Sunday, Dec. 17. Many questions of interest for the reserve and the parish were discussed.

Born to Mr. and Mrs. Maurice Godin, a daughter, on Monday, Nov. 27.

Mrs. Pierrish Jourdain received the last sacraments a few days ago. We beg our readers to pray for her. Her state is very critical.

Mike Bruyere, Club Reporter.

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LEBRET, SASK.

Diary: Lebret Indian School.

Dec. 13.—Four senior boys attended a turkey shoot at Fort Qu'Appelle, to the benefit of the Red Cross; they brought home two fat chickens.

Dec. 24.—Christmas Tree celebrations at the Colony Club Hall, and at the Sioux Reserve Mission Hall, with a good attendance; mid-night Mass was celebrated in these Missions, also at the Agency and at the Indian Hospital. A great number of Indian visitors attend Mass at the school.

Dec. 26.—Dinner for about one hundred parents of our children, speeches made by Louis Tawiyaka, Noel Crowe, Jos. Ironquil, and the Principal. In the afternoon a concert was given to our guests. Main features were a play by the Senior Girls, "There is no room in the Inn," a cow-boy sketch by the Junior Boys, directed by Mrs. A. Paquin, and an operetta: Kris Kringle. The Band played during the intermissions selections from Gilbert and Sullivan's light operas, and popular music.

Dec. 28.—Christmas tree party at the school for all the children. Santa Claus was accompanied by a monstrous white bear, which grew quite tame during the performance, and even made friends with the little ones said Doreen, age 4, "I am not afraid any more, he is just a raggy bear."

Dec. 29.—Concert repeated for the benefit of the Lebret parish, with a good attendance, despite the cold weather.

Dec. 30.—Target shooting for the Senior Boys. Very few bull's eyes. But hopes of doing better next time. Our bigger boys are thinking of joining the army, but they will have something heavier than a .22 rifle to play with

Jan. 4.—Hockey game: Staff 6, Sr. Boys 9 (or is it 10?); the staff is getting too old and cannot stand the streamlined efforts of the boys. Shall we have another game?

G. L.

ST. PHILIPS, SASK.

Dec. 8.—Feast of the Immaculate Conception. At four o'clock in the afternoon, a reception of Children of Mary brought six new members in the Society. Rev. Father Principal, in a short sermon, spoke to the candidates and to all the school children gathered in the chapel and exhorted them to increase their devotion and confidence in the Immaculate Mother of God, who through her many titles and privileges is a powerful advocate in heaven for all her adopted children on earth. The ceremony continued with the blessing and bestowal of the medal of the Society. After the ceremony the Fathers and Sisters congratulated the new members and the whole Society had a recreative evening together.

Dec. 23.—As we are coming closer to Christmas, an anticipated happy feeling causes every young face to shine with a smile as you meet. This was noticed during this last busy week of cleaning and decorating, in spite of the rumor that the toys had not yet arrived. The boys had checked every box of merchandise brought in the house, and none appeared to contain any toys. Today when two big spruce trees were put up in the hall as usual, there was no more doubts, the toys must have entered by the chimney.

Dec. 25.—After several hours of sleep before midnight, on Christmas eve, we are suddenly awakened by the Christmas bells and directed to the church for the Midnight Mass. The church was full to capacity with people, many had no seats. Nearly everybody received Holy Communion and stayed for the low masses during which Christmas hymns were sung. Now back to the School, we exchange Christmas wishes with every body and sit at the table for the lunch. On each table stood a little Christmas tree and on every plate a little stocking full of cookies, candies, nuts and what not. But the great moment of Christmas Day was in the afternoon at 3 o'clock; after a few carols and addresses, the Christmas trees were unveiled and appeared in all their splendor, overloaded with toys of all colors, brightened with little electric candles and shiny decorations. A glorious day for the parents who witnessed and shared the happiness of their children.

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INDIAN WALKS 2,000 MILES TO JOIN ARMY

TOPSFIELD, Mass., Jan. 3. — The "last long mile" holds no terror for the brave encountered Tuesday by state troopers Charles J. Collins and George C. Edwards, as he trudged along the Newburyport turnpike.

The traveller explained he was a full blooded Indian, practically on the home stretch of a 2,000 mile hike from the middle west back to a New Brunswick reservation to enlist with the Canadian Active Service Force for service in France.

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Every Indian School subscribing to the Indian Missionary Record, and wishing to have news items appear in this paper should send their contributions before the first day of the month. As the Record is sent to the printer during the first week of the month, the editor must have all the material ready for that time. Every little bit of news is of interest to our readers. We therefore appeal once more to have more news from our Schools and Missions. Visitors, social events, card parties, club meetings, hockey games, weddings, concerts, picture shows, newly erected buildings, etc., all these are suitable topics for a news-chronicle.—The Editor.

A CALENDAR OF THE WAR

In reality there are three wars going on at the time: The invasion of China by the Japanese; the war between Germany and the Allies: Britain and France; the recent conflict between Russia (U.S.S.R.) and Finland.

The last year saw the end of a civil war in Spain; and the obliteration, by force, of three European nations: Czechoslovakia, Albania and Poland.

On Sept. 1, Germany invaded Poland, and on that same day the free city of Danzig returned to the Reich. On the 3rd, Chamberlain and Daladier announced their nations at war with Germany. On the 17th, Russia invaded Poland, and on the 22nd an agreement between the two invaders gives Russia three-fifths of Poland, Germany retaining two-fifths.

On Oct. 10th, Lithuania, following Estonia and Latvia, becomes the third Baltic State to yield naval and air bases to Russia.

Three weeks afterwards, Russia invades Finland, and on Dec. 2nd, Moscow sets up a "People's Government for Finland". This creates a civil war in Finland, and opens it to outside help. The Finns resist the invaders; on the last day of Dec. reports came that a whole division of Russians (16,000) had been wiped out in the greatest battle of the present time.



Meanwhile, a great number of ships, both Allied and neutral, have been sunk; also a few German ships have been scuttled by their crews. The Western front, well fortified by the Maginot line, and the Westwall (Siegfried line), is comparatively quiet, reporting only minor clashes between patrols. Air raids are frequent, but with little effectiveness on both sides.

Peace efforts are made by neutral countries, especially by the U.S.A. On Dec. 28, Pope Pius XII. visited King Victor Emmanuel III. at the Quirinal Palace, where the Pontiff and King discussed Italy's role in bringing about peace.

Canada formally declared war on Germany on the 10th of Sept. On the next day the Parliament provided war funds amounting to \$100,000,000. In December the first contingents of Canadian volunteer troops arrived safely in English ports. Plans are being made to organize in Canada an Empire-wide air-force training program.

G. L.

NOTRE DAME COLLEGE, WILCOX, SASK.

Father Murray's Hockey Teams

This is a remarkable story, told in the January issue of the "Sign", by Willis N. ("Jersey") Jones, about Notre Dame College, out in Wilcox, in the bleak prairies of Saskatchewan.

The college was founded in 1927 by Father Athol Murray, an ardent sports lover himself, and a star in hockey, lacrosse and football during his youth in Toronto and school days in Quebec.

Father Murray's dad had organized the noted Argonaut Club of Toronto, and sports had been deeply ingrained in the youth.

As a priest, Father Murray went to Western Canada in 1923 as chancellor to the late Archbishop Mathieu of Regina. His office duties permitted him to devote his leisure moments to what he called "free-lancing in sports."

"Sports," says Father Murray, "is one of the surest cures for most of the ills of the world. Nations like the United States that pay so much attention to baseball, football, basketball, hockey and other sports are much healthier and happier places in which to live than those fear-ridden and oppressed countries where the "isms" of hate, bigotry and intolerance prevail."

Shortly after his arrival in Regina, Father Murray organized a hundred local boys as the Regina Argonauts, and rambled three times across the continent with them, playing baseball, lacrosse, football and hockey. The colorful crowd included such future major league hockey aces as Ken Doraty, Mush March, Eddie Wiseman, Don Deacon, and Gordon Pettinger.

It was this same swashbuckling crew that helped Father Murray get Notre Dame started. The college, non-sectarian in scope, was built without funds, and consisted of a collection of rickety shacks and a group of athletic-minded youngsters. There was no money. Drought and dust-storms had wrought devastation throughout Saskatchewan.

But the older pioneer spirit prevailed. The college was founded, and through the years it has grown into one of the best known and most popular schools in Western Canada.

Though all the sports are played at Notre Dame, hockey, of course, rates the No. 1 spot on the list. No student is too young to learn the game. Father Murray inaugurated a "Pee Wee" class to take care of the boys of 10 to 12 years. Other divisions, classified by age, embrace the midgets, juveniles, juniors, intermediates and seniors. Practically every one at the school plays hockey.

And they do not learn it the easy way. Having no indoor rink of their own in Wilcox, the teams play their home games either in Regina, thirty miles away, or in Weyburn, a fifty-mile drive.

For twelve years Father Murray and his boys have travelled thousands of miles in unheated trucks, often across frozen terrain with the weather down to 40 and 50 below zero. Frequently, they have had to battle their way for two and three hundred miles at a stretch through blizzard-swept open prairie for games in Swift Current and Estevan.

"But the boys love it, and it's great experience for them," proudly says the genial padre. "Learning hockey the hard way toughens a youngster and prepares him for the day when he will go out into the world on his own."

Two of the "Hounds of Our Lady", as Father Murray affectionately calls his boys, are now on the hockeys' Big Time. They are the Metz brothers, Nick and Don, members of the Toronto Maple Leafs. Several others are in minor league circuits, with fond hopes of reaching the main show.

And if they do, no small measure of credit will be due Father Murray and his Canadian version of Father Flanagan's Boys' Town.

THE RED CROSS

INDIANS MAKE CONTRIBUTIONS TO RED CROSS

Donate Money, Fish, Pelts and Handicraft To Aid Society.

THE PAS, Man., Dec. 22. — Following the example of their white brothers the good-hearted Indians at Moose Lake settlement, 35 miles east of The Pas, have started a Red Cross war drive, with gratifying but somewhat astonishing results.

Chuckling squaws and somber-faced men have been trooping steadily into the home of Rev. Archer Scrace, Anglican missionary at the fishing and trapping settlement, each proudly depositing weasel skins, beaded moccasins or small cash donations. Two boxes of whitefish were added to the collection recently, and several squaws have started work upon birch bark handicraft.

Largest single donation from the Indians was 75 cents, comprised of five-cent pieces, which one beaming woman produced from under her shawl to lay on the table before admiring eyes of her neighbors. Despite last year's poor fur catch and this fall's decreased fish prices, cash donations to date are \$40.

Entire contribution, excepting the fish, will be sent directly to Toronto by Mr. Scrace for disposal there, and the proceeds turned over to the Red Cross.

GOOD WORK BY INDIANS

A splendid example in community effort has been given by Indian women of the Moose Mountain reserve, under the supervision of Mrs. J. R. Morrison, wife of the Indian agent. Two homemakers' clubs were organized, and, according to a recent news story from Carlyle, the results have been most satisfactory both to the Indians and to those who instructed and guided them.

Highlight of the clubs' activities came at a concert at the recent Christmas, attended by members of two tribes, the Crees and the Assiniboines, when well-made and warm doe-skin winter shirts were presented to every man on the reserve over 20 years of age. The material was supplied by the Indian department in November and the Indian women homemakers cut, stitched and sewed away valiantly, and with no little speed, to have the garments completed in time for Christmas. Most of the work was done by hand, but so great is the skill of their women folk that the Indian men are proud of their well-fitting winter shirts.

Not to be exceeded in well-doing, the men of the east side of the reserve, where no suitable building was available, erected a clubhouse and turned it over to the women of the homemakers' club for the important work they are doing.

Many other tasks of merit have been done in these homemakers' clubs among the Indians. Instruction is given the Indian women in cutting and planning garments, while health and cooking lessons have also been given. Besides making many needed dresses, the Indian women have concentrated on quilt making, turning out 22 such articles and with 39 others well on the way.

This is a commendable work that is being done among our Indian people. They will be made much happier by having such fruitful work to do, and it is also teaching them a valuable lesson in working together in a constructive way for the common good.

(Regina Leader-Post.)

THE BIBLE HISTORY IN SAUTEUX LANGUAGE

The Presentation and the Purification.

(Luke II, 22-39)

Ki tibissekin ini kijikaton ka ki inakot Moses ot inakonikewining, Jerusaleming ki ijiniwa aha abinodji tci pakikidjiketawimind Tebendjikenit. Ki inate tci tebitotaming oho Manito Kakandwewin: "Endacinin nabe-abinodjiyan netamojanimikunit okin ta pagidjiketawa Tebendjiket." Mi ko kaye ihi kakandwewin piminijahaming ki inate tci anamihe pagidjikeng nij nonje omimik kema nij omiminsak. Ki ayakoban dac Jerusaleming pejik inini kwayakwatisit kaye kwessat Kije Maniton, Simeon ki ijinikasot. Tapita o ki pihan ini Israelan. Ke pi kakidjihanit; Wenicicinit Maniton o ki widji ayamikon kaye ooki kikendamohikobanin tci nipussik tcipwa wabamat Kristan Tebendjikenit. Iji sissikickakut Wenicicinit Maniton, pagidjikewikamikong ki ija, kaye ka pinanit o niki hikoni abinodjian Jesussan, wi totaminit enatenik Inakonikewining, o ki otapinan, kaye mamoyawamat Maniton oho ki ikito: "Mi sa jikwa Tebendjikeyan, ka ki iji acotaman, mano pakitin kit anokiakan pisan minote, tci ani ickwa ayat. Anic nickijikon nin gi ondji wabama Opimadjihiwe ka ki pi injinijawat. Waka Opimadjihiwe ka ki ojitahat, enassaminit kakina anicinaben, tci wasseyawiniwit, ka wassenamawat endaswayakisinit anivinaben kaye ki ondji kitendagosit Israel, kit okimakandjikan."

The First Christmas Tree

No Christmas in Canada would be complete without a Christmas tree, brilliantly aglow with tiny candles—or, tiny colored light bulbs that throw an array of colors that would almost bring scorn to a rainbow. The story of the first Christmas tree is associated with one of the great warrior saints of the early church. The legend runs as follows:

In the year 723, a company of Christian pilgrims made their way slowly through the great forest-land of Central Europe. At their head marched Winfried, later known as St. Boniface, a Roman Catholic priest. Close behind him strode a brave young man named Prince Gregor, on his shoulder an axe, with broad shining blade.

Suddenly the road opened upon a broad heath at the farther end of which stood a hillock crowned by a giant oak tree — a mighty throng of people was gathered about the sacred oak before which a great fire had been kindled. A great stone altar had been built there and from this altar an old priest, Hunrad by name, was speaking to the people: "This night the great god Thor, the god of thunder and war, to whom this oak is sacred, is angry with his people. Answer me, ye people, are these things not true?" A murmur of approval rose from the great multitude who cried "We must appease the god with a sacrifice."

Swiftly then the priest moved toward the children and laying his hand on the foremost boy, the finest of them all, he cried: "Here is the chosen one, the eldest son of the Chief, the darling of the people. Harken, Bernhard, wilt thou go to Valhalla, where the heroes dwell with the gods to bear a message to Thor?"

(Continued on Page 8)

CATHERINE TEKAKWITHA

Introduction of the Story of Kateri Tekakwitha

THE LILY OF THE MOHAWKS

Every one, no doubt, has heard of the "Little Flower", St. Therese of the Child Jesus. Another beautiful flower, St. Rose of Lima, Peru, brought glory to the Church of God, in South America. But there is another holy maiden closer to us, whom Rome shall, one day, count among the Saints of heaven, and of whom the Indians will be proud of: she is called the "Lily of the Mohawks", or Kateri (Catherine) Tekakwitha.

Like the red lily of Canadian forests, she will be the first native saint from North America, to beautify the garden of God. Her symbol speaks for itself; the lily typifies innocence and purity. But the wood lily is not the glamorous white flower of the gardens of Europe, but it is a golden red flower. It has not the hieratic and haughty bearing of its white cousin, but it has just enough pride to present its gem in the underbrush, possessing at the same time the humility and love of silence of the violet, hidden in the deep forests: nobility of the Iroquois, silent humility of the Algonquian lost in the woods.

Catherine's face had been freckled by the small-pox, like the spotted petals of the wood lily. This lily has the botanical name of "lilium philadelphicum" i.e. the lily of fraternal love, which is so well suited to the Lily of the Mohawks, always anxious to pray for her brethren.

The Church has not yet canonized Catherine as a Saint, though we dare present her as a perfect model of the wonderful work of God in a little pagan heart, and we can find in her life many enticing invitations to love God.

The chief sources of our information come from: a biography by Fr. J. Wynns, S.J., published in the "Catholic Sioux Herald", Marty, S. Dak., a book written by R. Rumilly, and especially a recent work of Dom Sargeant, who utilized the notes written in 1695 by F. F. Chauchetiere, and in 1717 by Cholenec.

Father Guy, O.M.I.

1. A Bloody Birthplace.

It is well to recall the conditions among which Catherine had to live. Ossernenon, her birthplace, had acquired a bloody reputation, and once more we shall see the accurate fulfilment of an old motto: "The blood of martyrs is a seed of Christians." In those times, Christianity was at its dawn among the Indians, and it took the efforts of generations of missionaries to build what we are witnessing today. A Mohawk priest has been ordained on July 3, 1934, and this supposes an enormous and silent task, the invisible work of God's leaven in the heavy mass of barbarism and paganism.

Just three hundred years ago, in 1638, early in the summer, the first adult Huron was baptized by the Jesuit Fathers at Ossernenon (or Ossanane). Since 1635 Father de Brebeuf and his companions had always been there, living the life of the Indians, Huron with the Hurons. But the medicine-men hated the Blackrobes. A plague of influenza destroyed a third of the nation. Immediately after the baptism of the new convert he died with his wife and other members of his

family.

But not a single priest died. Hence they were thought to be evil mongers . . . boom-boom! . . . boom-boom! . . . the drums of the medicine-men are throbbing, the spirits are angry, meetings are held and the Blackrobes are condemned to death.

One after the other the valiant missionaries sacrificed their lives among the tribes they were conquering for Christ. But every one of them had the consolation of giving baptism to a number of converts. Fr. de Brebeuf died in 1649, with his companion Fr. Lallement. Fr. Isaac Jogues, Rene Goupil, Fr. Falhande, Chabanel, Daniel and Granier also died for their faith in these years of trial. The last martyr of Ossernenon was Father Bressani, who was murdered in 1653.

Catherine's father was a Mohawk Indian, and his wife was an Algonquian captive whose life had been spared in a raid. She had been baptized at Three Rivers. Catherine was born in 1656, at Ossernenon, but she was not baptized immediately, due to the uncertainty of her being brought up in the Catholic Faith.

At the age of four, Catherine lost her father and mother in a small-pox epidemic. Owing to the plague the whole population of the village moved out to a place a few miles up the Mohawk river. The new settlement was called Kanawake. The little orphan girl was adopted by her uncle, after the fashion of the Iroquois. She had suffered too from the disease, her sight was weakened, and her face was badly pock-marked

(To Be Continued)



CHURCH CALENDAR FOR FEBRUARY

Feb. 2:—Feast of the Purification of Mary.

Feb. 4:—Quinquagesima Sunday, first before Lent.

Feb. 7:—Ash-Wednesday, Lent begins. The season of Lent is one of preparation for the feast of Easter. Lent has several purposes: 1) The faithful should impose acts of self-denial upon themselves, as penance for their sins; 2) they should consider what Christ had to suffer because of our sins, and thus learn effectively to hate sin; 3) they should refrain from worldly joys and should increase their devotions.

During Lent every day, except Sunday, is a fast day. Moreover the following are days of abstinence from flesh meat: every Wednesday and Friday, and Saturday of the Ember days (Feb. 17), and Holy Saturday (March 23) until noon.

Feb. 26:—St. Mathias, Apostle.

To keep up with the world,
To get the Catholic view-point,
To have good reading matter:

READ the NORTH-WEST REVIEW

The North-West Review is published weekly at Winnipeg, the subscription rate is two dollars a year.

The editor is grateful to the N.W.R. for the two cuts of Sandy Bay School, and the blessing of Vogar Church, and also for the series of "Valiant Lives" beginning this month.

(Continued from Page 6)

The boy answered "Yes, priest, will go if my father bids me. Is it away? Shall I take my bow and arrow?"

"Yes, my prince," went on the priest, "for the way is long and thou art a brave huntsman." Then the priest bound the child's eyes with a white cloth and bade him kneel with his face to the east. The priest then lifted aloft the sacred black stone hammer of Thor and swung it high above the child's head. But swifter than the falling hammer was the hand of the deliverer.

St. Boniface's heavy staff smote the hammer with wondrous skill and caught it to glance sidewise, so that it struck sharply on the edge of the altar and split in twain! A shout of mingled joy and awe arose from the watching crowd. As the shout died away the leaping flames of the great fire revealed St. Boniface standing upon the altar. Conflicting shouts and curses rent the air, but at last the voice of Gunhar, the Chief, obtained silence with its stern command: "Let the stranger speak!"

"This is the counsel!" said St. Boniface. "Not a single life shall be blotted out in the darkness tonight, but the great shadow of this tree which hid you from the light of heaven shall sweep away forever. For this is the birthday of the White-Christ Son of the All-Father, Saviour of mankind. Since He has come to the world all blood sacrifice must cease. The power of Thor, the cruel and evil one, is broken. Then St. Boniface beckoned to Gregor: "Now, young woodsman, show thy craft. This king-tree of the forest must fall and swiftly or all is lost."

Clang! Clang! The strokes rang on the cold winter night. Then the greatest wonder of Winifried's life occurred. Out of the still winter night a mighty rushing noise sounded. A strong whirling wind gripped the oak by its branches and tore it from its roots. Backward fell the great tree groaning and crashing as it split asunder in four great pieces. St. Boniface bowed his head in wonder and thankful prayer.

Then he turned to the awe-struck people and cried "Here is timber already felled and split by the hand of God. On this spot you shall build what I call a church of the White-Christ."

"And here," said he, his eyes turning to a young fir tree, straight and green, that grew amid the divided ruin of the fallen oak, "here is the living tree, with no stain of blood upon it, that shall be a sign of your new worship. See how straight it points to the sky. Let us call it the Tree of the Christ Child. Take it and carry it to the Christian's hall."

So began the beautiful custom of the Christmas Tree.

(Courtesy Valley Echo.)

Valiant Lives

PIONEER NUN

By Griffiths

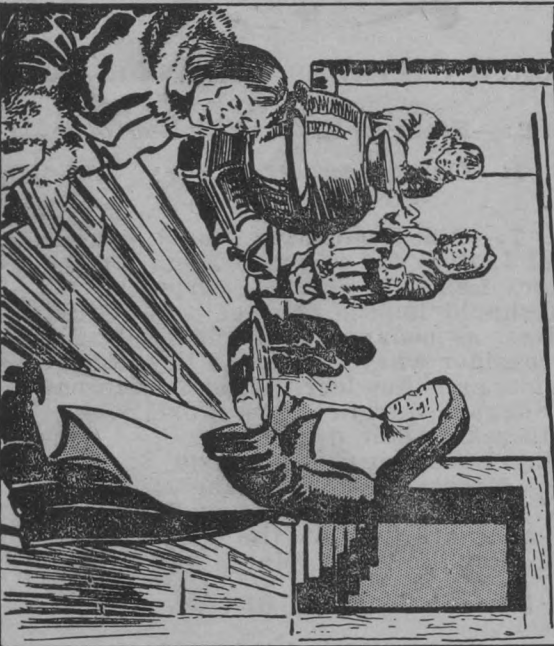
SARAH THERESA DUNNE LEFT HER NATIVE OHIO TO WORK AMONG THE MONTANA INDIANS IN 1876. AS MOTHER AMADEUS, SHE FOUNDED THE URSULINE MISSIONS AMONG THE INDIANS AND REMAINED 24 YEARS AT THIS POST..



..IN 1900, IN RESPONSE TO THE HOLY FATHER'S CALL, MOTHER AMADEUS TRAVELED TO ROME. ON HER RETURN SHE WAS CRIPPLED FOR LIFE IN A RAILWAY ACCIDENT. DESPITE THIS HANDICAP SHE WAS INSTALLED AS PROVINCIAL..



..IN 1910, MOTHER AMADEUS, THEN 64 YEARS OLD, WENT AS PROVINCIAL TO THE ALASKAN MISSIONS SHE HAD CAUSED TO BE ESTABLISHED. FOR THE NEXT SEVENTEEN YEARS SHE SHARED THE PIONEER HARDSHIPS OF THE FAR NORTH..



..HER DEATH NOV. 10, 1919, WAS HASTENED BY THE DESTRUCTION OF HER ALASKAN MISSION, ST. URSULA-BY-THE-SEA. FIRE CONSUMED THE STRUCTURE, MAKING IT NECESSARY TO CARRY THE AGED NUN OUT INTO SUB-ZERO WEATHER..



Griffiths
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